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The natural evidence of the goodness of God.

WE are told in the Scriptures that the work of God is perfect; the reason is, it perfectly exhibits the character of its author; we have indeed but imperfect views of his work, and therefore clouds and darkness are round about him; but so far as it is comprehended, it exhibits him as the Father of Lights, from whom cometh down every good and every perfect gift. By the work of God is meant the whole compass of events, which have taken place, or which ever will take place, as well those which come to pass thro' the intervention of means and second causes, as those which are produced by his immediate power.—The agency of creatures is concerned in the production of innumerable events, and those of the greatest importance, in which they are actuated by distinct and opposite principles and views; but these events are nevertheless the work of God, as much as any other events whatever. They may flow from a sinful taste in creatures, and be the proper evidence of such a

taste; while they result from and fully demonstrate the holiness of God. Joseph's brethren, in selling him to the Ishmaelites, *meant it unto evil; but God meant it unto good*: They meant to destroy him: God meant to save him and them and the whole nation, from whom was to proceed the Saviour of the world.

The great objection which has ever been made against the government of God by men of corrupt minds is, that it admits the existence of evil, both natural and moral, and suffers it greatly to prevail in the world: thus they condemn sin with the breath which the love of sin inspires. They ask, could not God have prevented it? And, if infinitely good, would he not have done it? Here men embrace different systems. Some deny that God could have prevented the existence of sin without destroying the free agency of creatures; and as this would be to render them incapable of moral government, a much greater evil than the existence of sin itself; it was as important that they should be left to the freedom of their own will, without any previous bias or

inclination to any given exercise, as that they should have a moral nature given them. Thus, in providing a salvo for the Divine character, they render both angels and men wholly independent on God for all their moral conduct, their support in existence being supposed; and therefore they who have continued in a state of holiness and happiness, or have returned to God after their defection from him, will have whereof to glory; and indeed must ascribe their perseverance or return, to themselves and not to God. At the same time, instead of establishing, they wholly destroy, the free agency of creatures; unless they can act freely, when they have nothing to move or prompt them to act at all. Others, perceiving the absurdity of such a system, and not satisfied how evil can have place under the government of a Being of infinite power and goodness; whose hand and council must be concerned in its existence, and especially to such an extent as is visible in the world, and to continue, as the sacred Scriptures inform us, for ever, are led first to pervert those Scriptures and then to deny their divine authority; and being still pressed with the difficulty from events of perpetual occurrence, which they feel and see, they are further led to doubt, and at last to disbelieve the being of a God. Between these two extremes, equally remote from the truth, and fatal to the souls of men, such as are brought to submit to the dominion of God, cordially receive and embrace the truth, that the agency of God only wise and ever blessed, is visible in all events, and that all events, rightly understood, in their nature and relations, considered as the fruit of his agency or disposal, are a direct

expression of his perfection and glory.

That positive evidence of the goodness of God arises from the general frame of nature and the stated course of events, resulting from the laws of nature, is a truth which forces itself upon every considerate mind.

This may appear from the following considerations. 1st, Every man has a witness in his own breast of the goodness of God, which if duly attended to and regarded, would afford entire satisfaction; and that is natural conscience, or that moral sense by which he discerns the difference between right and wrong in moral conduct. It is this alone which distinguishes him from a mere agent, and constitutes him a *moral agent*. It is a much nobler faculty than that by which he perceives the difference between truth and falsehood in natural things. It is that which renders him capable of moral government; of praise or blame; of rewards or punishments. It is above reason. As the perception of simple truth and falsehood is the foundation of all reasoning in natural things: so the perception of right and wrong in moral conduct is the foundation of all reasoning in moral things. It appertains to the intellect and not to the taste of the heart. That principle or action may be seen to be right which we hate: and that principle or action may be seen to be wrong which we love. If the principle or action be brought fully into view of conscience it will decide infallibly: if it be not, it may decide wrong; but the fault is in the will and not in the conscience. If it be listened to with respect, its perception will be acute; if not, it will by degrees become insensible,

as if seared with a hot iron. It has been very emphatically and very properly termed God's vicegerent in the soul. It is the law of God written on the heart, by which infants and heathens will be judged at the bar of God. All who have not the written law are, by this, a law to themselves: and they show it to be thus written on their hearts by their accusing or acquitting one another. To perceive an action or principle to be right, is the same as in their judgment *to approve*, though not the same as to love: and to perceive an action or principle to be wrong, is the same as in their judgment *to disapprove*, though not the same as to hate. The actions or principles which it approves, when bro't fully into view, are always such as promote the general good of society: and the actions or principles which it disapproves, when brought fully into view, are always such as injure society.

God has ordained that a course of virtue shall be attended with delight; and that a course of vice shall be attended with remorse. This delight and remorse are self-approbation and self-condemnation, accompanied with a presentiment of future good and evil, as a retribution. A course of virtue then, though arduous and self-denying, insures that peace of mind, which alone is true enjoyment: and a course of vice, though easy and self-gratifying, produces a state of unrest, like the troubled sea continually casting up mire and dirt. The spirit of a man, while sound, can sustain his infirmity; but a wounded spirit who can bear? There is no peace saith my God to the wicked; and universal experience confirms the truth of the declaration. In this law then, we have the testimony of God in

favor of virtue and against vice; therefore God is good. Again,

If God were a malevolent being, who gave existence to creatures to make them miserable, it is unreasonable to suppose he would give a faculty to any of them, to discern his own moral deformity, and so to lay them under infinite obligations for ever to hate himself, as the most detestable of all beings. His having therefore in fact given to angels and men a faculty to discern good and evil in moral characters, affords full evidence of his own moral rectitude.

2d, The laws which regulate the motions and revolutions of the heavenly bodies—those which produce the regular alternation of summer and winter, seed time and harvest and day and night—those which govern the winds and tides—those which produce hail and snow and the former and latter rain in their seasons—those which clothe the earth in spring and summer with verdure, and cause it to bring forth grass for the cattle and herb for the service of man—those which crown autumn with precious fruits for the support of man and beast—and, to mention no more, those which operate in the multiplication, defence and support of the various creatures, after their kinds, make one kind subservient to another and all subservient to man, proclaim the goodness of God, in a language which is understood by all men, even the most savage and barbarous. Be it so, that they are all, under certain circumstances, the occasion of evil, yet the evil produced bears no proportion to the good: their general nature and tendency is obviously good, and this will determine the design and character of him who established them. It is

not pretended that men, in their fallen and depraved state, and under the dominion of a selfish, partial temper, will see the goodness of God in his works; nor will they any more see it in his word. Their not seeing the evidence of his goodness, however, is no proof that there is none. If they hate the light and refuse to come to the light, their refusal proves nothing but their own perverseness; the evidence of the being of light may be irresistible, to all who open their eyes. Accordingly we find that the best men in every age, whose hearts have been right with God, have made the works of God, as well as his word, a theme of rapturous praise; but if the evil which prevails in the world annihilates the evidence of God's goodness from his works, so that his goodness cannot be seen in them, they must have been no better than mere rhapsodists and enthusiasts in making the works of God a theme of praise. But,

3d, The truth I have endeavored to prove is manifest from the sacred Scriptures.

The Psalmist says, "The heavens declare *the glory of God* and "the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is "no speech or language where "their voice is not heard." But *the glory of God* is his goodness; the natural perfection of God is indeed of infinite worth, but it is so only as a mean to an end, and that end is the communication and diffusion of infinite goodness. Paul and Barnabas, speaking of the heathen nations, say "That God "suffered them, in time past, to "walk in their own ways. Nevertheless he left not himself without "witness, in that he did good, and

"gave us rain from heaven and "fruitful seasons, filling our hearts "with food and gladness." The witness for God, among those nations, was not revelation, but rain from heaven and fruitful seasons; these bare witness for God that he is good, sufficient to leave them and all others without excuse. Again, St. Paul says, "The invisible "things of him from the creation "of the world are clearly seen, "being understood by the things "that are made, even his eternal "power and Godhead; so that "they are without excuse: Because, that when they knew "God, they glorified him not as "God, neither were thankful." Sufficient evidence then of the Godhead is exhibited to men by the works of creation, to render them without excuse, in not glorifying God *as God*, and in *not being thankful*: and surely this implies evidence of his goodness. These passages do not assert that God is good, but they assert, that he is proved to be so, by the works of creation and providence. Whatever difficulty therefore there may be, in making out the proof from this source, by logical reasoning, we have the testimony of God, that the evidence is conclusive; and this will satisfy all who receive the Scriptures as a revelation from God.

But if the works of God referred to afford sufficient evidence of the goodness of God, to render men inexcusable for their ingratitude to him, then it is certain that the existence of sin and misery in the world, in all their extent, affords no proof to the contrary: or indeed any evidence at all, which can have any weight; for if it does, it must destroy the evidence which is shown to be conclusive. Satisfactory proof cannot

exist on the opposite sides of a question ; of course where one side is proved, the other has no proof at all. We may be certain then, that if God is proved to be good from the works which have been considered, there can be no evidence at all of the contrary, from the existence of sin or misery, or from any other quarter.

But it may be useful just to mention some of the reasons of this.

1. Sin proves nothing against the goodness of God. This affection of heart is in itself wrong and hateful. It is opposed to the general good : but the evil of it lies wholly in its nature ; it is the affection of the sinner ; we need only look upon it to discern its nature and to pronounce it wrong and hateful ; we can argue nothing from its nature, to the nature of its cause. If God can, in his treatment of the sinner, either in his condemnation and punishment, or in his pardon and salvation, display his own glory and promote the general good, which must be admitted to be possible, then his regard to the general good, or his holiness itself will ensure its existence. In order then to prove that the existence of sin makes any thing against the goodness of God, it must be demonstrated, that God himself cannot over-rule it for the display of his glory, or the happiness of his creatures.

2. Natural evil or pain and misery, which prevail in the world, prove nothing against the goodness of God. 1st. Because all men as sinners or violators of God's law deserve all the pain and misery which they suffer in this life, and much more. Whether every one is sensible of this or not is immaterial ; it is sufficient, that full proof of this may be produced to every candid and inquiring mind. The

divine law is inscribed on the heart of every man ; the untutored savage discerns as perfectly between right and wrong as those who enjoy revelation : All men are conscious of having violated this law ; they do that themselves which they condemn in others and so are self-condemned ; they know, or might know, that the judgment of God is according to truth against such as work iniquity ; and have no reason to expect to escape his judgment themselves. 2d. Because the system of divine operation is not yet fully unfolded to the view of creatures ; it is yet in a state of progression, and it cannot reasonably be pronounced imperfect or defective, before it is entire. We ought, in this weighty affair, to judge nothing before " the time, until ' the Lord come, who will bring to ' light the hidden things of darkness."

But to advance one step further. It is believed, that the existence of sin and suffering in the world is so far from proving any thing against the goodness of God, that it increases the evidence in its support. 1st. Of suffering. If it be admitted that men are sinners and guilty before God, and that they have the means, in all conditions, of knowing this ; it will follow of course, that their sufferings, whether viewed as penal or corrective, display the divine goodness. He that spareth the " rod ' hateth his son, but he that loveth ' him, chasteneth him betimes." Common sense always decides in favor of the father who suitably corrects his stubborn child ; and pronounces it to be an unequivocal act of goodness ; it equally pronounces in his favor, who disinherits, and casts out of his family and protection, the child who proves obdurate and irreclaimable. The

judge who, with inflexible severity, pronounces sentence of death upon the murderer, legally convicted, gives evidence of his goodness to all impartial men ; or, which is the same thing, shows his regard to justice and righteousness ; and his heart is in the sentence, in proportion as he regards the interests of society. The application is obvious.

But to illustrate this truth in a few particulars. Part of the pain which we endure is premonitory. We come into the world in a feeble, helpless state ; we have every thing to learn by experience ; we are at first wholly unacquainted with the nature of surrounding objects ; we learn their nature by the pleasure or pain which they give ; the flame of a candle is a pleasing object of sight to the infant child, he reaches forth his hand to grasp it, and learns its nature by the exquisite pain it excites ; he has innumerable falls while learning to walk, and finds by experience what dangers he is to shun ; and all this he acquires, under the tutelage of the fond parent, without any serious hazard ; and gradually becomes acquainted with the objects around him, and his relation to them, so as to guard himself from mischief. Now does it not evince the goodness of the universal Parent, that he has established a law of nature so effectual to guard us from objects which are calculated to destroy the body ? Will it be asked, could not God have made us mature and perfect at first ? The answer is, it does not appear but he had good reasons for making us as we are ; it is enough, if his parental care is conspicuous in our preservation, even in the pain which his laws create.

When we are guilty of conscious wickedness we feel the

twinges of remorse ; this constitution of God proclaims his goodness ; it is the monitory voice of God to the sinner ; its language is, this conduct will end in ruin, in never-ending woe ; repent ; avoid it in future as you tender your eternal interest. Be it so, that the pain of remorse is extreme, and sometimes even intolerable ; yet it proves the goodness of God various ways ; it shows that God hates and avenges wickedness ; it is a foretaste of the eternal retribution of impenitents ; it restrains all men more or less from sin ; it saves, thro' the grace of God, many souls from death and it keeps the earth from being filled with violence.

Part of our sufferings is for correction and in judgment. The Psalmist tell us, "The Lord is known by the judgment which he executeth." But in what character ? Doubtless in his true character, as a righteous governor, and the fountain of good. This passage of sacred scripture is a full proof, to such as acknowledge its divine authority, of the point in question ; and shows, that the moral perfection or goodness of God is displayed in all the various evils he brings upon the world, as well as in giving rain from heaven and fruitful seasons.

Some of the most memorable judgments of God upon a sinful world have been recorded in history, both sacred and profane. The universal deluge which swept the world of all its inhabitants, except Noah and his family, has been considered by all succeeding ages and nations, to whom the event has been handed down, by revelation or tradition, as a judgment of God upon the world for their wickedness. And though many, especially in these last days

are willingly ignorant that this was by the word or appointment of God, yet the great and awful event has gloriously declared the divine righteousness, and has been a great restraint upon the lusts of men in every age. The destruction of Sodom and Gomorrah, by a storm of fire and brimstone from the Lord out of heaven was a most signal exhibition of the wrath of God against those cities, for giving themselves over to fornication, and going after strange flesh; and they are set forth for an example, suffering the vengeance of eternal fire. We find that the terror of the Lord was upon the nations of Canaan many years afterwards. Had it not been for this awful event the iniquity of the Amorites would probably have been full long before the appointed time, which did not happen till more than four hundred years afterwards. Doubtless it was a powerful mean of restraining the wickedness of the neighboring nations, for ages; and of preserving the church of God in the world; nor has it lost its efficacy to the present day. The terrible judgments of God executed upon Pharaoh and the Egyptians, ending in the destruction of Pharaoh and his host in the Red Sea, for their rebellion and hardness of heart, and, not long after, upon the nations of Canaan, have gloriously shewn his power and declared his name throughout all the earth; and the happy effects of these memorable judgments, which have been mentioned, will be felt to the end of time.

The excision of the Jewish nation, after they had filled up the measure of their fathers, in crucifying the Lord of Life; and the awful judgments, temporal and spiritual, which have followed that people ever since, as well as their

miraculous preservation in their dispersion throughout the whole earth, are events, which have many ways contributed to the honor of God, to the preservation and enlargement of the true church, to the increase of divine knowledge, to the fulfilment of the scriptures, and to prepare the way for a most glorious display of divine mercy to them and to the world, at the period, fast approaching, when the knowledge of God shall cover the whole earth.

The destruction of Antichrist, which has, in part been accomplished by the bloody wars which have, since the reformation, desolated Europe, and especially by the late infidel-war, the object of which has been to extirpate from the earth whatever bears the name of Christian, will, in its progress, be total and complete, and so terrible, as to be a fit symbol of the day of judgment: yet in full view of it, the holy inhabitants of heaven are represented as uniting in solemn praise to God, saying, Alleluia, for the Lord God omnipotent reigneth. They viewed it at once as a work of righteousness and of mercy.

The foregoing examples are adduced because they are among the principal judgments which God has seen fit to inflict on a wicked world; not because there is anything peculiar in them to support the present argument; for all the judgments of God display his mercy and his justice as well as these: they are indeed works of mercy, as much as the giving of rain from heaven and fruitful seasons. The whole of the cxxxvi. Psalm is taken up in recounting God's works of mercy. The Psalmist calls upon men to give thanks for various mercies in creation and providence; among which are the following:

To him that by wisdom made the heavens : for his mercy endureth for ever. To him that stretched out the earth above the waters : for his mercy endureth for ever. To him that made great lights, &c. To him that smote Egypt in their first born : for his mercy endureth for ever. To him that overthrew Pharaoh and his host in the Red Sea : for his mercy endureth for ever. To him that slew famous kings : for his mercy endureth for ever. Sihon king of the Amorites : for his mercy endureth for ever. And Og the king of Bashan : for his mercy endureth for ever. Here God's smiting Egypt in their first born, his overthrowing Pharaoh and his host in the red sea, and his slaying the kings there mentioned, are celebrated, as works of mercy or goodness, as much as his creating the heavens and the earth ; the sun to rule by day, and the moon and the stars to rule by night.

2d, Of sin.—If the sufferings which God brings upon men, whether corrective or penal, display his mercy and goodness, as well as his righteousness, then it is certain, that sin equally displays it : because it is the ground of correction and punishment, without which, neither of them can possibly exist. If sin were any reproach to God's government, taking place as it must through his directing providence, it never could be an act of justice, much less of goodness, to punish or even to correct it. If then to correct or punish sin be an act of justice and goodness in God, as has been shown, its existence can be no reproach to him ; but, on the contrary, is just as essential, as such act of justice and goodness.

With this agree the words of inspiration. "Surely the wrath of man shall praise thee : the re-

mainder of wrath shalt thou restrain." On this it is obvious to remark, that the wrath of man is the sin of man ; that God controls and limits it as he sees fit ; and that all the wrath, or sin that takes place *shall praise him* ; it shall not only *not dishonor*, it *shall praise*, it *shall glorify* him, not that its nature is to praise him, but he will glorify himself in counteracting its tendency, in showing his wrath and making his power known on the vessels of wrath ; and in making known the riches of his glory, on the vessels of mercy.

The sum of the argument is this ; conclusive evidence of the goodness of God arises from the general frame of nature, and the stated course of events resulting from the laws of nature ; the objection which is by many urged against this, that the existence of sin and suffering annihilates this evidence, is wholly unfounded, and on the contrary, their existence is so far from annihilating or diminishing the evidence of this truth, that it serves greatly to increase it.

Before I proceed to what I have further in view on this subject, I shall submit the following remarks.

1st, The opinion that the works of creation and providence afford no proof of God's goodness or moral rectitude, while it professes to pay homage to revelation, really tends to subvert it. For suppose we are satisfied that the Bible, in distinction from all other books, is a revelation from God ; still what evidence have we that the things asserted in it are true. Truth is essential in a good character ; and therefore if we have no evidence that God is good, we have no evidence that he is true ; or that his word may be depended on ; when we come then to read the Bible, as a revelation from God,

we can have no just prepossessions in its favour, that it is either good or true. When we read in it, *that it is impossible for God to lie*, it would be reasonable for us to suspend our assent till we had some further proof of it than his own word : for certainly, where there is no evidence that a being is good, there is no evidence that his word is true. If, indeed, we find by experience, or the testimony of others, that God has been, as far as hitherto observed, faithful to his word, in fulfilling his promises and threatenings, and in verifying his predictions, we have so far evidence of his truth, but the nature of the evidence is no higher, than of that which we may have of the truth of a fellow creature, though it will indeed rise much higher in degree, in proportion as it has been invariable for many thousand years. If we have found a man to be uniformly true, for many years, we have reason to rely on his word ; still it is not impossible but he may lie ; and if God has always been found to be true, from the beginning, he is worthy of trust and confidence in proportion : still, I do not see how it can be said, that it is *impossible* for God to lie, if we have no proof of his truth but what results from experience ; if it be impossible, it is because it is absurd and self-contradictory, and if this be the case, it must result from immutable rectitude of nature. On the ground I oppose the evidence of God's truth has been constantly increasing from the beginning, and will increase, if his truth continue, to the end. In this view of the matter, the antediluvians were less to blame in not believing God than we are, in proportion as they had less experience of his truth. It seems however that God saw their wickedness to be great enough

to call for their utter destruction. Our first parents would have had the least reason of all to believe the word of God, were it not that they could not object to the goodness and truth of God, the existence of sin and misery in the world ; as, in the opinion of some, it seems they might after they had sinned, and as all their posterity may. That the holy scriptures rightly understood fully prove the goodness of God is granted ; but they prove this not as the mere word of a being, of whose moral character we have no knowledge from any other source, but as a work of transcendent greatness and excellence. It proves its author is divine as the heavens and the earth do ; the nature of the proof is the same in both cases ; the only difference is, that the proof from the scriptures is more illustrious and abundant ; the reasoning is from the effect to the cause. But if there is abundant proof from the scriptures as a great and glorious work, of the goodness of God, it may be demanded, how the argument which denies, that the work of creation and common providence afford this proof, tends to subvert the scriptures ? To this the answer is, if the argument is conclusive in the case in which it is urged, it will be equally so, to set aside the proof of God's goodness from divine revelation. The argument is, creation and common providence afford no proof of the goodness of God, because of the existence of sin and misery in the world. But if this have any weight, it will have equal weight against the proof resulting from revelation ; for, tho' this has brought life and immortality to light, yet it has also revealed that both sin and misery will be eternal, and in a sense infinite, and that myriads of God's rational

offspring, both angels and men, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. This awful truth, which the Bible reveals, is the main reason why men disbelieve and reject the Bible. They cannot feel it to be just and good in God to inflict eternal torments on the creatures he has made. If it should be said, that men would not object to this, if their hearts were right towards God; and that their objections are always removed, when they are renewed by divine grace: The answer is, their objections are, in such case, equally removed which arise from the sin and misery, they see in this world, and they can and do see the glory of God in the sun, the moon, the stars, the earth, the sea, the winds, the rain, and, in a word, in that fulness of good which God has provided for all creatures, suited to their respective natures, and by which he satisfies the desires of every thing which has life, as well as in the gospel of Christ. 2d, It confirms the truth contended for, that the Bible presupposes us to have the knowledge of God, and it opens upon us accordingly "In the beginning God created the heavens and the earth." And God frequently appeals, in the scriptures, to the common sense of men, to judge of his conduct, in his treatment of them. As in Exekiel xviii. 25. Hear now, O House of Israel, is not my way equal? Are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die. This appeal certainly supposes they were capable of judging, whether God's ways would be equal or not in

condemning the sinner to death, and also that they knew his so doing would be equal. If it should be said, that they enjoyed revelation, and therefore were better capable of judging than others, it may be replied; that according to St. Paul, the Heathens always knew that they who commit iniquity are worthy of death; and that the judgment of God against such is according to truth. 3d, It is a great advantage, after being satisfied that a book, which claims to be a revelation from God, is indeed so, to commence and prosecute the study of it, with a certain persuasion that God is essentially and immutably holy and true; for, in that case, we have only to learn its true meaning, or what it contains, to receive it with all readiness of mind, and, in things which are above our comprehension, to bow our reason to the testimony of God; knowing, that nothing can be more certain than this, *that it is impossible for God to lie.*

OMICRON.

(To be continued.)

Doctrine of election the only just ground of encouragement to the use of means.

NUMBER II.

(Continued from p. 373.)

1 Tim. ii. 10. "Therefore I endure all things for the elect's sakes, that they may also obtain salvation."

HAVING shewn, in a preceding number, that the doctrine of election afforded no reason, why ministers of the gospel should not faithfully preach and instruct, and people seriously hear and attend upon the means of grace; it is now proposed to evince, that this doctrine is in fact the only just

ground of encouragement, which either ministers or people have to pay any attention to divine things.

As the impenitent are dead in sin and enemies to God and holiness; so they will never repent and cordially embrace the gospel, unless influenced by the spirit of God—It is therefore declared, that no man can go to Christ, except the Father draw him—that Paul planted, Apollos watered, but God gave the increase—that Christians are God's workmanship, and that he worketh in them both to will and to do. Such passages plainly teach, that ministers depend wholly upon God for success in their preaching. If therefore he had not eternally determined to render the gospel and means of grace effectual to awaken and bring a number to repentance, or thus elected some; there would not be the least encouragement to preach, warn, and instruct mankind in divine things. For all these means, without the attending influences of God's spirit, would be wholly ineffectual to dispose a single individual to become holy, or comply with the terms of salvation. Yea, no human power or means can renew a depraved heart, or bring persons to evangelical repentance. Had God therefore elected none to salvation, it is certain, that none ever would repent and be saved.

The only just ground of encouragement then, which any can have to preach the gospel, is the doctrine of election, or the divine determination to render such means efficacious in quickening and bringing some to faith and holiness. Were it not for this, all ministers, who believe the scriptures, and are acquainted with their own hearts, would wholly despair of all success in preaching the gospel.

This doctrine is also the only

just ground of encouragement, that any person can have to pay any attention to the means of grace. Had not God, of his mere grace and mercy, determined to render these means effectual to the salvation of some, none would ever have been saved; and so there would have been no encouragement to attend upon any means. But since God has determined to make the means of grace efficacious in awakening and saving some in every age; there is now great encouragement seriously to attend upon them, and make divine things our highest concern; as this is the way in which persons are generally brought to repentance, and is the most probable method of obtaining salvation.

How great then the mistake of those, who object, that the doctrine of election renders the means of grace of no advantage, and tends to discourage a serious attention to divine things? This, we see, is so far from being the case, that it is on the contrary the only foundation of hope for depraved sinners, and so affords them the only just ground of encouragement to attend to the means of salvation.

Were it not for this doctrine, sinners under a just conviction of their depravity and opposition to God would be in total despair. For when by the convicting influences of the holy spirit they are brought to a just sense of their character, and feel, that they are dead in sin, and their carnal mind is enmity against God; they are then sensible, that they have nothing to commend themselves to the divine favor—that they shall never go to Christ in faith and love, unless drawn by the Father, and that God might in justice leave them to go on in sin to everlasting de-

struction. And in this view of their situation, their only ground of hope is in the sovereign electing grace of God—that he, of his mere mercy, has determined to awaken, renew, and save some guilty unworthy sinners, and that therefore he may have mercy upon such great sinners, as they feel themselves to be. But did they suppose, that God would never forgive any, till they had done something good or holy to commend themselves to his favor, or till they were of themselves disposed to repent and cordially believe in Christ; they would be thrown into utter despair. Hence it is, that sinners, under deep and genuine conviction, so generally fall into the doctrine of election, which they are before so inclined to deny and oppose. They then see it to be their only ground of hope.

The subject suggests a number of important remarks, some of which will be noticed,

1. It appears, that the doctrine of election is a very important and useful truth, which ought frequently to be held up to view in preaching the gospel. This is evident from various considerations. It was frequently taught by the Lord Jesus, and his apostles, which shews that they considered it as an important doctrine, useful and necessary to be inculcated. Preaching the doctrine of election or the sovereignty of God brings his real character into view, that all may examine, whether they are cordially reconciled to it; and thus it has a tendency to convince formal hypocrites and careless sinners of their opposition to God. For if they are opposed to the sovereignty or electing grace of God, it manifests, that they are enemies to his true character, and under his wrath; and so tends to convince

them of guilt and danger. It has a peculiar tendency to shew mankind their real character and situation—strip them of their self-righteousness and self-dependence, make them sensible of their dependence upon the mere mercy of God, and thus prepare them to receive Christ and the grace of the gospel. This doctrine also affords the only just encouragement for ministers to preach, and people to pay any serious attention to the means of grace, and is necessary to prevent sinners under a true conviction of their guilt and depravity from utter despair. These considerations shew, that it is a very interesting and useful doctrine, and that it ought to be plainly held up to view in preaching the gospel.

How great then the mistake of those, who, altho they allow the truth of this doctrine, yet suppose it to be a hurtful and dangerous truth, which ministers ought seldom or ever to preach? Is it not highly impeaching the wisdom and goodness of God to suppose, that he has in his word so frequently and plainly revealed a truth, which is of a hurtful and dangerous tendency, and which preachers ought not to inculcate? Is it not presuming to know better, than the Lord Jesus and his inspired apostles, what truths are useful, and ought to be taught? Besides, the scriptures teach, that ministers are not to shun to declare all the counsel of God, whether the people will hear or forbear. Is it not then very wicked and presumptuous to object, that the doctrine of election, if true, is of a hurtful and dangerous tendency, and ought seldom or ever to be preached?

2. The doctrine of election is inseparably connected with regeneration or a divine influence in renewing the hearts of sinners. If God by his Spirit does renew the hearts

of his people, and make them willing in the day of his power, as the scripture declares; then it is certain, that he has determined, whose hearts he would renew, and whose not. And this his determination must be eternal, since he is unchangeable in his purposes and designs, and known unto him are all his works from the beginning. If then we allow, that regeneration is the work of God's Spirit, which no real Christian can deny; we must also allow the doctrine of election, which is inseparably connected with it. Then the denial of election necessarily involves the denial of regeneration, which is the foundation of all real religion in the hearts of depraved sinners.

3. Since the doctrine of election is so plainly and frequently taught in the word of God, and is so inseparably connected with the great essential truths of the gospel; is it not very wicked and presumptuous to oppose and revile it with such bitterness, as many do? Many openly declare, that if this doctrine is true, God is a *partial, unjust, unreasonable* Being—that they will not acknowledge any such God, and use many other hard and bitter expressions against it—Yea, some are so opposed to the sentiment, that they can hardly bear to hear it mentioned without being offended. But since none can deny, that this doctrine is frequently taught in the scriptures—that most when awakened and renewed, do at once embrace it, and that this is often the case with those who were bitter opposers, while unawakened; ought not these considerations to render persons very cautious of bitterly opposing and reviling this sentiment; lest haply they be found fighting and speaking against God? For if it is a scripture truth, their oppo-

sition and reviling are directly against God, and their mouths are against the heavens. They should remember, that the Lord Jesus is coming with ten thousands of his saints to execute judgment upon all, and to convince ungodly sinners of all their hard speeches, which they have spoken against him.

A bitter opposition against this important doctrine, so plainly taught in scripture, affords a degree of evidence, that those persons have never become cordially reconciled to the divine character or the truth of the gospel.

4. It appears from our subject, that those, who are opposing the doctrine of election, or the sovereign grace of God in renewing and saving sinners, are opposing the only just ground, on which any of mankind can hope for salvation. Could they overthrow this truth, and establish the sentiment, that God had chosen none in particular to salvation, and would not renew any, till they had done something to procure his favor, or render themselves worthy of his grace, it is certain from scripture, that none would ever be renewed or saved. Thus the opposers of this truth are foolishly laboring to overthrow the only ground of hope for fallen man; and could they really destroy this truth, as they wish, they would ensure the eternal destruction of the whole human race.

5. A just statement of the doctrine of election shews at once the absurdity of the objection, that persons will be saved, if elected; whether they attend to divine things and the duties of religion, or not. Election is God's determination to render divine truth efficacious in awakening and bringing a certain number to repentance, faith, and a serious attention to

the duties of religion, that they may in this way obtain salvation. Since therefore election is the divine determination, that a number shall obtain salvation, by repenting and forsaking sin, believing in and obeying Christ, and living in a careful observance of religious duties; how absurd and contradictory to assert, that any can be saved, whether they comply with these conditions, or not; and that it is no advantage to attend to these means? This is as absurd as to assert, that if it is determined, that a certain number, unknown to us, shall live 80 years by means of temperance; they will certainly live this time, whether they are temperate or not, and therefore there is no advantage in endeavoring to preserve our lives these 80 years by means of temperance.

In both these cases, the divine determination renders the means necessary to obtain the end. It is therefore as impossible for any to obtain salvation without repentance and a serious attention to divine things; as it would be to live eighty years without temperance, when this was to be the means, of preserving our lives so long. The more temperate a person was in this case, the greater would be the probability of his living these eighty years. So the greater sense persons have of their sin and danger, and the more attentive they are to their eternal concerns, the greater is the probability of their salvation.

6. The doctrine of election gives none any just occasion to charge God with partiality, as some imagine. As all mankind are sinners, so all justly deserve destruction—And as none will ever go to Christ for salvation, unless drawn by the Father; so God might in justice leave all to go on in sin to eternal

ruin. He has therefore a just right to bestow his grace upon one and not upon another, as he sees best. And by sending his Spirit to awaken and renew some, he does no injury to those who are left to follow their own sinful inclinations, and thus go to destruction. Those, who are thus left, will never suffer any thing more than they justly deserve, and therefore have no reason to complain of any injustice.

Neither does the doctrine of election afford any just excuse to any for neglecting divine things, or living in impenitence. The calls, warnings, and invitations of the gospel are to all—"God now commandeth all men every whereto repent" The language of his word is to all, "Turn ye, turn ye; for why will ye die?" "Whosoever will, let him take the water of life freely." There is no obstacle in the way of our going to Christ and obtaining salvation, but what arises from our own wicked opposition of heart. God's determination to send his Spirit to awaken and bring some to repentance, does not at all prevent others from repenting, if disposed. It is still true, "Whosoever will, let him come, and take the water of life." If any therefore, who enjoy the gospel, perish; it will be through their own neglect and opposition, or because they will not go unto Christ, that they may have life.

Finally, how unreasonable and dangerous for any of us to be neglectful of divine things, and our eternal concerns.

Our situation in the present world is very solemn. We have begun an existence, which will never end. Before us lies everlasting happiness or misery. Yes, we shall in the eternal world be forever rising in glory and felicity, or

sinking deeper and deeper in woe and despair. And upon the improvement of the present life, our eternal welfare depends. We have now a space given for repentance,—a season allotted us to prepare for eternity. The terms of salvation are irreversibly fixed. We must repent, forsake our sinful practices, cordially receive Jesus as our Saviour, yield a careful obedience to the divine commands, and make religion our highest concern, or we can never obtain salvation. For without faith, repentance, and holiness, it is certain, that none can be admitted into heaven, or enjoy its holy happiness.

The means of salvation are appointed, and many motives set before us to awaken our attention to divine things, and to excite us to secure our eternal interests. God hath favored us with his word, and the preaching of the gospel to instruct us in the truths and duties of religion, and to remind us of its infinite importance. He sends his ministers to pray us in Christ's stead, "Be ye reconciled unto God." He has instituted the holy sabbath for the express purpose, that we may have opportunities of attending to our eternal concerns. He is also calling up our attention to these things by the strivings of his Spirit, by sickness, and by deaths of others around us. All these things conspire to urge us to make divine things our chief concern, and to lay up our treasures in heaven. But if we make light of religion and its duties, misimprove the sabbath, neglect a preached gospel, and live in impenitence; we shall treasure up wrath against the day of wrath, and bring upon ourselves an aggravated condemnation. It will then be justly said unto us, "Because I have called, and ye have refused; I will also laugh at

your calamity, and mock, when your fear cometh." "Then shall they call upon me, and I will not answer." Our probationary state is hastening to a close, and at furthest will soon be gone. How soon we may be arrested by the stroke of death—be summoned to meet our judge, and receive our final sentence, we know not; for in such a day as we think not, the Son of man cometh. How infinitely important then, that we "work out our own salvation with fear and trembling, and give all diligence to make our calling and election sure."

H. E.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on the forgiveness of sin.

FORGIVENESS, as exercised towards some of our rebellious race, is a wonderful act of God. It is always a display of unmerited and sovereign good will. No one can be a subject of forgiveness, unless he is viewed as having previously done *wrong*; and, when forgiven, it is supposed he is treated altogether better than he deserves. It would be absurd to talk of forgiving an *innocent* person. When a parent forgives a child, it is always supposed that the child has been disobedient, and has merited some kind of punishment or correction. When the criminal, under sentence of death, receives from his sovereign a pardon, this pardon does not imply an extenuation of his guilt, nor that the sentence of death was too severe; but it necessarily carries with it an idea that he was deserving of all the evil expressed in the sentence, and also that it was an act of mere mercy in his sovereign, that the sentence was not executed.

Thus when God forgives sinners, who have been carrying on rebellion against him, and who are sentenced to eternal death by his holy law, it is not to be supposed he has seen any thing in them to lessen their criminality—their real desert. This is never the ground of forgiveness—nay, to admit this would destroy the very idea of forgiveness. If criminality and desert of punishment are not seen in the sinner the very moment he is forgiven, there is no grace, no mercy, in the act of forgiveness; for there is nothing to be forgiven. When God forgives sinners, he forgives them as being *vile, polluted creatures*, and deserving nothing better than to be punished with everlasting destruction from his presence and from the glory of his power. The more sinful and vile they are, the greater and more astonishing is the display of God's mercy in their being forgiven. This idea is very clearly communicated by the divine Saviour. In the course of his ministry, he went, by special invitation, into the house of a Pharisee, and sat down to meat. While at the table, a woman who had been a notorious sinner, placed herself at his feet, and began to wash them with tears, and to wipe them with the hairs of her head; and she kissed his feet, and anointed them with a precious ointment. This filled the mind of the Pharisee with indignation, because the woman was a great sinner. He was a poor, self-blinded man, and had no idea of the nature of forgiveness. The divine Saviour was sensible of his case, and undertook to instruct him, by calling his attention to a story. "*There was a certain creditor (said he) which had two debtors; the one owed five hundred pence, and the other fifty. And when they had*

nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? The Pharisee answered and said, *I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.*" From this representation of the nature of forgiveness, it appears that sinners have *nothing to pay*—nothing, by which they can *lessen* their criminality—nothing, by which they can *purchase* forgiveness, or which they can offer as the *least consideration*.

Seriously considered, it is astonishing that the salvation of men is not declared to be impossible. Blessed be God that he forgives sinners! Impressed with this thought, we view, we feel ourselves to be prisoners of hope.

To explain the nature of forgiveness, and to point out the foundation on which it is exercised, is the great subject matter of those who speak for Christ. It is the very essence of the gospel. The scriptures, however, will not warrant those, who are consecrated to give gospel-instruction, to say that God forgives all indiscriminately, without regard to their characters and conduct. It is clearly revealed in the scriptures of truth, that some of our race will be left to conduct in such a manner, as that they will never have forgiveness, neither in this world, nor in the world to come. This is expressly affirmed of Judas, the unhappy man, who was left to betray our Lord. "*Good were it for that man, if he had never been born.*" The day is approaching, when mankind will be divided; as appears from the following passages—Matt. xxv. 46. "*These shall go away into everlasting punishment: but the righteous into life eternal.*" Rev. xxi. 7, 8. "*He that over-*

cometh shall inherit all things, and I will be his God, and he shall be my son. But, the fearful, and unbelieving and the abominable, and murderers, and whoremongers, and forcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone : which is the second death."

If, therefore, forgiveness will not be extended to all the human race, what can be the ground of discrimination? And what are the conditions of forgiveness? In answer to these enquiries, it may be observed.

1. The ground of discrimination is the sovereign will and pleasure of God. "*It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*" When we read in the holy scriptures, as we certainly do, that some of our fallen race will be subjects of forgiveness, and that others will die in their sins, and never have forgiveness, we must ascribe this difference to the holy sovereignty of God. We ought to be satisfied with saying, "*Even so Father, for so it seemeth good in thy sight.*" It is God, that holy God, who made all things, and who hath a right to all things, that maketh one to differ from another. The whole human race are sunk in iniquity, and God pardons as many as seemeth good in his sight. This is primarily the ground of that discrimination among men respecting forgiveness, of which the scriptures so abundantly speak. But justice to this important point requires that some farther observations be made to elucidate it.

2. God exercises forgiveness, not for the sake of the sinner, but for Christ's sake. The doctrine of the forgiveness of sin can never be consistently proclaimed, only in and through Jesus Christ. When the apostles preached forgiveness of

sin, they always exhibited the merits of a Saviour as its sole ground. They represented him, as having magnified and made honorable the law which sinners have broken, and which, without his mediation, would have been an eternal bar in the way of their salvation. As to the forgiveness and salvation of sinners, Christ is the way, the truth and the life. He is all in all to them. That person, who has obtained the infinite blessing of having his sins forgiven, is wholly indebted to Christ for the bestowment of the favour. It came in and through him, and in no other way. The language of scripture is "*He was delivered for our offences*"—"He died the just for the unjust."

3. Forgiveness is extended to none who do not *repent and believe*. The gospel plainly states this as a condition of forgiveness. I would not be understood to mean, that repentance and faith are considered as *meriting* forgiveness. In atoning for the unholy, rebellious life of a sinner, repentance has no merit; not even the smallest degree. It has already been observed, that the merits of a Saviour is the sole ground of forgiveness. Notwithstanding this, the scriptures assure us that God will forgive none, while they continue in stupidity and rebellion. Sinners must turn unto the Lord by repentance, by breaking off from wickedness, and forsaking it, or they may never expect to be subjects of forgiveness. Those whom God forgives, he takes into his holy family; and it would be dishonourary to him to forgive any one, while he persists in his native stubbornness. Tho' Christ has died and made a full atonement, and though all who are forgiven, are forgiven wholly for his sake, yet it is never done, not even in one instance, unless the

sinner exercises repentance. The sinner must himself be a proper subject of forgiveness,—he must possess a moral fitness for such a favor. He must leave the side of God's enemies, and take his place among his friends. Would our rulers proclaim a pardon for one, who had been guilty of treason against the government, while the person was yet carrying into execution his wicked and malicious designs? It could not reasonably be expected. No more can it be supposed that God will ever extend pardon to the sinner, while he persists in a life of sin. The condition of forgiveness, therefore, as the character of the sinner is respected, is repentance. A broken and a contrite heart God will not despise.

4. God forgives none, who do not themselves possess a spirit of forgiveness. On this the Saviour insisted in his public and private instructions. He taught, that if men hoped to be forgiven of God, they must learn to forgive one another. This thought he introduced in that excellent form of prayer which he gave his disciples. *Forgive us our debts, as we forgive our debtors.* This part of the prayer he was particular to explain and enforce immediately after he uttered it. "*For if ye forgive men their trespasses, your heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.*" Here a spirit of forgiveness is stated as a condition of being forgiven. It is a qualification no less requisite than repentance. If men do not possess this temper, they are morally unfit to be forgiven.—It has now been made to appear that the ground of discrimination among mankind, as to their being forgiven or not forgiven, is the sovereign will of God—that

whenever God does forgive, it is wholly for Christ's sake—that he never forgives where there is no repentance—nor where there is not a forgiving temper.

The attentive reader, of this essay on forgiveness, will naturally infer, that the bestowment of pardon is very different from the *palliation of a crime*. Men in authority are prone to *connive* at wicked practices, which come within their cognizance. They sometimes do this, that they may avoid the trouble of a faithful discharge of duty, or that they may not risk their reputation and influence among the wicked, by properly executing the law. They palliate crimes, and let evil doers go unpunished. This, all will see, is very different from the bestowment of pardon. Pardon supposes a knowledge of iniquity, and bears testimony against it. Men in authority, who practise in this way, instead of being a terror to evil doers, as they ought to be, are partakers of their evil deeds. Parents are very apt to palliate the crimes of their children, and to excuse themselves from discharging the duty which God has enjoined upon them.—They connive at the first dawning of sin, and as their children progress in iniquity, they grow more fruitful in their excuses for them. This criminal indulgence of parents is not pardon—it has nothing of the nature of forgiveness. It is far from it. It is the covering over of iniquity, and is infinitely mischievous to the souls of their dear offspring. God never thus palliates sin, in any of his creatures—not in his own children. It is true he pardons, he forgives the very chief of sinners; but when he forgives, he does not make sinners feel that their crimes are small. He does not incline them to make

the best of their case; but he brings their sins into light. He gives them conviction—he makes their hearts appear awful to themselves—he causes their wickedness to stare them in the face. The consequence is they do not feel, that they are better than others—that their sins are not very great, and that from this consideration they have some reason to *expect* pardon. When God forgives, he never causes sinners to have such feelings as these; for, with these feelings, they would not be in a situation rightly to appreciate the mercy of God in forgiving them. Therefore, it is usually the case, that sinners, before they become acquainted with the comforts of religion, have a season of conviction, and distress of mind. This prepares the way for them to have a more clear sight of the *blessedness* of those whose transgressions are forgiven.

H.

The agency of created unembodied Spirits, whether good or evil, on mankind in this world.

IN attending to this subject, it is not proposed to consider the case of demoniacs, nor of prophets, to whom the will of God has been revealed, by the ministry of angels. These are preter-natural: but to attend to the usual agency of such Spirits on men.

It is necessary that such agency be first proved, for the spirit of the age, in progressing towards infidelity, is leading many to question the agency of any invisible created beings with man, and to consider the idea romantic: even the pious do not, so much as formerly, attend to the subject.

Is it not an argument of some weight, in proof of the agency of

such Spirits with us, that their existence is revealed? If they had no intercourse with us, and we no concern with them, the knowledge of their existence would perhaps be useless; and if so it is not reasonable to suppose that it would have been revealed, any more than the existence and circumstances of the inhabitants of the planets, if, according to analogical arguments, there are any such. If it be objected, that we have no organs, by which such spirits can have access to our minds, it is sufficient to observe, that the objector will doubtless candidly confess, that he does not so fully understand the structure of the mind, nor that of created spirits, as to have sure grounds of confidence that his objection is well founded. It is reasonable to believe that unembodied spirits have some means of intercourse with each other, and therefore corporeal organs in their situation are not necessary to mutual intercourse, and can we conceive of any thing to prevent their having some similar way of access to us?

Besides: The general dependence of one part of God's works upon another, as far as our acquaintance extends, renders it at least probable, that there is some communication with those spirits. But the holy scriptures furnish us with full evidence.—Respecting the agency of evil spirits, we are informed, that Satan worketh in the hearts of the children of disobedience,—blindeth the minds of them that believe not,—filled the hearts of Annanias and Saphira to lie to the Holy Ghost,—entered Judas the apostate,—sent his messenger to buffet Paul,—and even tempted Christ himself. On this account men are warned by the scriptures to take heed that they do not fall into the snare of the

Devil, and are directed to resist the Devil, with assurance that then he will flee from them.—Since evil spirits have such an agency on men; it is but reasonable to suppose, that good spirits have at least an equal agency, and the scriptures confirm the idea. They inform us, that God giveth his angels charge over his saints, to keep them in all their ways,—that they are ministering spirits, sent forth to minister to them who shall be heirs of salvation. I pass over the numerous instances in which they have been commissioned to bear the special messages of God to Lot, Manoah, Mary, the shepherds and others. It is presumed the agency in question is proved.

The nature of their agency will be next considered. Unembodied spirits do not act immediately on the hearts and affections of mankind. No created being, whether in the body or out, is able to do this. It is the prerogative of God alone. If they affect the heart, it is indirectly by motives. Nor do they ordinarily act on the understandings of men, so as to reveal to them things of which they were ignorant. It is true they have been sent by express commission to give revelations from God, as Gabriel to Mary, &c. yet we have no evidence that they ordinarily have a natural power to do this, and it is certain, that nothing of this nature commonly takes place.

But the agency of such spirits appears to be wholly on the imagination, and is effected by suggesting thoughts to our minds, and placing them in true or false colors, adapted to influence us to duty or wickedness. Evil spirits, in this way, practise their wiles to lead men into sin, as Satan tempted David to number Israel,—and Annanias and his wife to lie to the

Holy Ghost; or to distress Christians, as in the case of the messenger of Satan to buffet Paul. This also takes place in the infidel and blasphemous thoughts suggested to the mind, by which people of eminent piety have been sometimes fearfully harassed.—On the contrary, good spirits have a salutary influence on the people of God; for they have a charge over them, to keep them in all their ways, lest at any time they dash their feet against a stone.

The suggestions of evil spirits are artful and insidious. Satan sometimes, that he may deceive, assumes the guise of an angel of light; and we read of the snares, wiles and devices of the Devil. He is called a deceiver and liar, and it is in the practice of these arts that he goeth about seeking whom he may devour. His subtilty consists very much in adapting his suggestions to the circumstances, passions, leading objects and cast of mind, of such as he assails. He applied himself to the covetousness of Judas, Annanias and Saphira. He wrought upon the pride of David,—the fear of Peter, and he laid his temptations to ensnare our Lord by the most artful quotations of scripture, and by attempting to make him concerned to prove himself the Messiah, even to Satan, as if it were questionable. Saul of Tarsus was wrought upon by an application to his ambition, and by Satan's affecting the angel of light, to fan to a flame a false zeal for religion. To the gloomy, his temptations and suggestions are calculated to excite despondency,—and to the cheerful, levity. His suggestions inflame the lust, pride and avarice of such as are given by habit or constitution to these things. May I say, he presents himself as a mag-

nifying glass between the imagination and the little objects of sinful pursuit, and enlarges them out of measure, and that he reverses it, to diminish the infinite motives to duty, and godliness, or throws in his suggestions to hide them from the view of the mind entirely; so that such as do not resist the Devil, but give heed to his illusions, are led astray by his fascinations? Thus he takes much the same methods, that artful and insidious men take, to ensnare and pervert people for their own purposes, by taking advantage of their circumstances, and every trait of their character and passions.—It is also reasonable to believe, that good spirits, like good men, suggest truth to the mind, and remove illusions, and false colorings, so far as men will attend to their suggestions, that they may confirm the people of God, and recover them from the snares of the Devil; so that he may not have dominion over them, and lead them captive at his will; and that it is in this way, that they keep the faints, that they should not dash their feet against a stone, so and they become ministering spirits to the heirs of salvation. Nor is it unreasonable to suppose, that while sinners are in probation, and are not judicially given over as reprobates, that good spirits urge upon them also, in the same way, the motives of the gospel, by suggesting to their minds a consideration of their importance. The Spirit of God is the great agent of sanctification, but how much we are indebted to good angels, for our seriousness, and preservation from sin, it is impossible for us to decide. God often uses their ministry.

If the above remarks are true, it will follow, that no created be-

ings, good or evil, with or without bodies, can do us any moral good or hurt, any further than we voluntarily listen to their suggestions. Our hearts are beyond the coercive power of created beings. However guilty our tempters may be, they form no excuse to exonerate us from guilt.

The preceding remarks urge the importance of keeping our imaginations under the strictest discipline. These are too often neglected, and left entirely open and unguarded to the adversary: and it should be remembered, that this is giving him the only advantage which he desires, from which alone he can assail and ruin us. The imagination should be guarded with a jealous eye, be preserved chaste and pure; and be consecrated to God and duty. Men never can be very religious unless their imaginations are turned into holy meditations.

Further: If we would derive any benefit from those who are ministering spirits to the heirs of salvation, and appointed by God for this purpose, we must be concerned, carefully to cherish every scriptural motive to duty, which arises in our minds, whether suggested by reading the scriptures, by Christian conversation, by our peculiar circumstances, by meditations, or by seeming accident; for it is by taking advantage of such occasions that these salutary suggestions are usually made to mankind.

We further remark, that men are not to think any better of themselves, because motives to religion frequently arise in their minds, nor any worse of themselves, on account of the most blasphemous suggestions made to their imaginations, from without, any further forth than they approve of them,

or voluntarily admit them to remain, and have influence upon them.

Finally : the preceding observations should convince us, that no suggestions or impulses are a rule of action. They must be tried by the holy scriptures, or we run an infinite hazard. MIKROS.

MESS'RS. EDITORS,

YOUR plan comprises biographical sketches. The one now presented is submitted to your disposal. You may rest assured the writer has assumed nothing in his relation, but a different name from the real one of the person whom he describes ; and this for reasons too plain to mention.

EMILIA was born of reputable parents, and lived the most of her short life in one of the flourishing towns in Connecticut. Her father has long been improved in public life and enjoys a plentiful estate. Emilia from her infancy, was a child formed to gain attention—lively and quick in her imagination, she pleased her little acquaintances, and made them admire her. But especially she engaged the affection of her parents and older connections, whose breasts often heaved with a joyous sigh, in anticipation of her future brilliancy. In addition to her natural vivacity her figure was graceful, though rather slender—her skin transparent, tinged with the rose—her eyes and features expressive, and well animated, and her manners naturally easy and delicate. Having passed the days of infancy and childhood, her mind brightened with her years. Her education, though much short of what so promising a subject merited, was sufficient to lay open the qualities of her mind, and entitle

her to some of the most flattering prospects in future condition and usefulness. Emerging from the confinements suitable to early life, and approaching the scenes of youthful amusement, her relish for those scenes soon became lively and predominant.—Until now, she did not either *know* or *feel* the commanding influence of her amiable endowments. And happy for thousands in like possessions had they never known them. But Emilia, *sensible of these*, vanity elated her heart. To dress, to visit, to be admired in the *gay circle*, the *ball-room*, and the *par*, seemed to absorb all her thoughts. At length, being full of sensibility, and accustomed to adulation, pride naturally increased, and nothing fully pleased her. Ambition and ideas of elevated life raised her quite above the uncultivated and rude of every description ; and led her to seek for satisfaction among the delicacies of refined society. This taste carried her abroad frequently, to visit her kindred and friends in places of thick population and elegant manners. Her reception in those places was gratifying to her. The parties and circles into which she was invited viewed themselves complimented with her company, and paid her that attention, which marked both their sense of her merit, and the obligation conferred by her agreeable conversation. But even here, her felicity was incomplete. In the full tide of worldly joys, the soul of man *does but seem* to be refreshed : at the moment of highest enjoyment, it is *most* deceived, and soon alas ! the mighty void and deep chagrin are felt. This was the case with Emilia. Not satisfied with her own wishes, every amusement ended with a sigh. She conceived some imperfection in every pleasur-

able pursuit, which produced the alloy and blighted her expectations. This, as in all similar cases, only excited *new* and more *ingenious efforts to extract* the alloy : but by no means abated the fervor of pursuit after the *ever illusive phantom* which dazzled before her, called *happiness*. After five or six years of her youthful bloom had glided off ; occupied in gathering all the innocent sweets of that vernal season ; she found the accomplished Horatio, the friend and joy of her heart. He was respectable, affluent and well established in business. In the course of a few months, sufficient time had elapsed to come to a full explanation of their mutual regards and wishes—the consummation of their alliance was contemplated, and fixed. But here, I must begin the chilling prefaces of her exit. Her family inherited a constitutional tendency to that deleterious complaint, the consumption. Whether by taking cold, or otherwise, it is not certain, the symptoms of this disorder made their appearance. Emilia, thought but little of her real situation ; and was by no means prepared for these gloomy forebodings !—Alas ! how covertly, death approaches the young ! Borne on the tide of youthful spirits and pursuits, they are prone never to suspect or fear this enemy, till embraced in his cold arms : then how sudden—how great—and eternal is the change they feel ! ! But Emilia had many premonitions of her departure. The first whispers of the last messenger were clear and distinct ; but she could not hear—they were repeated and louder ; but still, *she could not hear*. How *could it* be possible for a youth of her turn of mind—accomplishments—and prospects to *be diverted* from her innocent gaiety, her

company, and *above all her loved Horatio*, by so dismal a call as that of death ? *No, she could not bear* ; but bid him pass, for she was *preengaged*. Her disorder in the course of twelve or fourteen months, made very sensible advances, and clearly portended what was to come. Her friends became very anxious. But Emilia could give no serious attention to her health. To yield to medical aid or direction, would be to confess herself sick. This was forbidding. Her indispositions would remit from time to time, and then she would resume again, her air of cheerfulness and keep her objects of pursuit in view. The time at length drew near which was contemplated, to complete her earthly felicity in ratifying her connection with her dearest beloved friend.—But, O what a prospect this ! Yet resolved to pursue it—A prospect to pall the feelings of any but Emilia, and such as are deaf and blind to the approaches and warnings of eternity.—As if *resolution* would baffle omnipotence—or *elude* the grave ! How futile—how deceived !—The propriety of forming the connection, under existing circumstances became a question with her parents, and others most interested. The result however issued in favoring the measure. Preparations accordingly were hastened as rapidly as convenient, for the celebration of the union.—It took place on a set day, with testimonials of joy, very *gravely expressed*.—The well chosen and costly furniture of Emilia was conveyed to the mansion prepared for her future residence. Her friends accompanied her thither : and the connections of her joyful Horatio gave her a very hearty welcome.

Introduced now, to the zenith of her wishes, what can be wanting

to complete her Paradise? But alas! the secret *tabes*, steals upon her vitals, and turns every pleasure into tasteless insipidity. Still, she dressed, she went abroad, and at times affected cheerfulness, and would seem to imply she was happy; *but really enjoyed nothing*.—At home the richest luxuries had no relish—The silent night—or softest down could give her no rest. She received company—she took the reviving anodyne, and exerted every nerve to beguile her feelings and enjoy her friends, and make them happy—but all was *feigned*—violence to nature, kept on the *thin masts* of fashionable joy and satisfaction. How pitiable was her case? Invited to her friendly circle, my eyes witnessed with real pain, the conflict of her soul.—While nobly generous and anxious to maintain her dignity, and delight her guests, the *purple blush* glowed in her pale cheek—her hollow accents betrayed her fatal malady—and the involuntary sigh bespoke the poignant anguish felt within. How vain to contend with death, or urge pre-engagements when he calls in earnest!! Compelled to relinquish company and all its parade, she retired to her apartment—sought and obtained the best medical assistance—dismissed domestic cares—saw nobody except a few select friends, and took the air but seldom. Soon she perceived that her physician, although he treated her tenderly, gave her *only* cordials, and entertained no idea of affording her any permanent relief. Her friends also conveyed their despondency in their attention and countenances—and Horatio's heart was smitten. It seemed *now* to be impressed upon her mind for the first time, *that she must die!*—But O what a thought was this? It thrilled through and

through her withering limbs!! Had the resurrection trumpet sounded, it could hardly have alarmed her more. "What; she seemed to say; must this body soon be mouldering in the dust! These limbs which have been so much my idol! *Yes, O yes*, the unalterable decree is past!! But where will my soul appear? Am I ready for the judgment? to appear unclothed before God? *No, no!* I have whirled away my life, in the giddy mazes of worldly ambition, pleasures and follies, and never spent a moment in employments consonant to this hour, or a belief of eternity! To die as I am, how alarming! I already feel the condemning sentence—*I am left forever!!* What can I do, what can I say!"—Reviving from the first shock of realizing her approaching dissolution, she betook herself to that long neglected book, the *Bible*: and read in it by turns very attentively. But such a darkness covered it; having never looked into it with serious concern; that it seemed to do her but little good, and she would soon lay it by again—She attempted to pray; but, neither did this afford her much relief; she knew not God, nor felt any thing of him, but a sense of his power and anger.—A dejection in her aspect and manners became visible—she hinted to some of her most confidential friends, her apprehensions. They endeavored to soothe her distress, but without effect. Her bodily complaints seemed almost forgotten, under the pressure and affecting views of eternal realities. Even the scriptures themselves, together with her *heartless cries* to God, did but augment her horrors, in disclosing to her, the *depths of sin* in her own heart—and her *lost condition*. In the course of a few days,

the fashionable *flame* of appearing religious almost vanished. It was suggested to her, whether it would not be agreeable to see her minister? She consented. He was accordingly called—He came. But what could he do? She could not converse upon religion, for she had not studied it—and much less *felt* it. People of *fashion* must not know, or seem to know any thing about religion!! True indeed, Emilia had been brought up in a family, who venerated religion, and always respected the sabbath, according to *custom*, and attended the preaching of the word: But she had *never seriously thought* of these things as having any *personal concern* in them: *here lay the difficulty*. The clergyman, seeing her embarrassment conversed tenderly with her, *but plainly*—endeavored to lay open the extreme sinfulness of the human heart, and let her *see*, by plain inference that doubtless she had *such an one* by nature; and without repentance and renewing grace, salvation was impossible. She assented to his remarks with little or no reply.—It was mentioned by some one, that it would be agreeable to join with him in prayer—He gladly complied—The scene was *truly affecting* and I may add *solemn almost* as the entrance into eternity—He then withdrew with deep concern; but very slight impressions of the real state of Emilia's mind.—But *here*, reader, pause for a moment—if you *ever knew* the grace of God *in truth*—permit me to desire you; while your soul *sits trembling* for the fate of *the distressed*, the *despairing* Emilia; to fall down before that God, whose stupendous mercy, through the Saviour, wrests the souls of sinners from eternal flames; and with holy gratitude *praise him*, for his *complete deliverance* of this

distressed soul!! Emilia is born again!! She who *was dead now lives*: who was lost, is *now found!!* But you wish to know the manner in which this grace appeared. After the solemn season to which we just referred, Emilia continued a number of days extremely anxious—struggling with fears of death, but more especially the dread of those endless torments which awaited her afterward in consequence of sin. Her sense of the entire justice of God in her condemnation, increased in proportion as her sins *revived* in her view; and silenced all her hard thoughts of God, although his anger appeared inevitable and intolerable. Notwithstanding she had never deviated in her conduct from the most rigid precepts of propriety in a worldly consideration, yet, at this time, she looked upon herself the most depraved, and sinful of all human beings; and could expect nothing but unutterable woe.—While revolving these things in her mind, and at times wrought up to high agitation, a delightful calmness took place—she felt relieved—her heart lost its hardness—its darkness in a measure vanished—She could say with *feeling*, *God be merciful to me a sinner!* It felt right to be in God's hands and at his disposal—*now* he appeared infinitely excellent and amiable every way considered—every thing put on another appearance. She knew not what to make of it: but was quite happy. This frame continued till next day. The Saviour, of whom she knew little or nothing before except the name, now appeared in Divine beauty, and to be the wisdom of God and the power of God to such as repent and trust in him. A new and unspeakably pleasant feeling sprung up in her heart towards God, and Christ,

the law of God, the way of salvation, and divine truth in general. While she contemplated these things her soul was filled with comfort. Her heart was so full of joy, that she seemed to be *compelled* to entertain a gleam of hope for herself. But she dare not. Her sins looked worse than ever, and she did not know as she repented of them sincerely. She knew that pardon was promised through Christ, to penitents: but she had lost the sense of God's wrath, and her sins so far exceeded her repentance, that she doubted, whether she repented at all. But still, her heart *grew warm*, at every view of the Divine character—likewise the Saviour in all his offices, and the unfathomable grace manifested to sinners in his atonement. She felt as if she could rejoice in these things, whether pardoning mercy ever reached herself or not. While meditating upon these subjects, *and drinking in the pleasure*, she loathed herself on account of sin, and her heart prayed without ceasing. She told me on the third day after this pleasing alteration, "That she had enjoyed *more real, solid satisfaction and pleasure, in the two preceding days than she had in all her life till that time.*" Directly upon this, her mind appeared to expand surprisingly, and comprise a general idea of the whole gospel scheme: and from her easy and ready reception of the word of life, it was manifestly *an ingrafted word* which was able to save the soul. She rested on the alone merits of the Saviour with the most *entire confidence*, as on the Rock of eternal safety, and her heart was satisfied as with "marrow and fatness." About this time, prompted by impulses from her own breast, (for she told her friend afterwards she

did not know that such a thing was customary,) she wrote with her trembling hand the following short covenant and dedication of herself to God, and committed it to her confident to keep, as the only thing she was able to do for God, as a testimonial of her repentance and desire to glorify him on this side the grave—"O my Creator, and blessed Redeemer—Thou art all I love: all I adore: and whom I cannot cease to admire.—To thee I give up my Heart and Soul and all I have, (that is worthy of thee to accept) in a Covenant, never to be broken, nor forgotten, living or dying—And here I willingly, and with the most ardent love and sincerity, sign, this instrument. M..... Dec. 20, 179..."

While she was thus engaged in the concerns of her soul and eternity, and seemed scarcely to think of her bodily complaints, they made rapid advances in undermining her house of clay—it trembled to fall. She was soon confined to her room, and almost directly to her bed. It was suggested to her, whether she did not wish to profess Christ, and join herself to his visible kingdom before she left the world. "O yes, replied she, by all means if it can be done." It was mentioned to her, there was no difficulty in the way provided she wished it, and the church being notified had no objection. Accordingly a day was fixed upon, as soon as the prerequisites could be accomplished, for her admission. The time being come a few of the church attended—and after prayer, in which she appeared to have the greatest *interest and sincerity* while raised a little from her pillow she assented to a confession of faith and received the ordinance of Baptism—and gave up herself to her God and Saviour with *unspeak-*

able satisfaction.—The very next day the trying conflict drew on. She felt her nature sinking—her bodily pains were keen and tormenting—she wished to join with her pious friends in prayer—and to plead for patience under her agonies.—Her heart rose in this exercise above her distresses, and she felt a sweet acquiescence in the divine will—reigned her body and soul and all which she had into the hands of God, and in a few moments was released from a world of sorrows to join in the song of the redeemed forever.—“*Unto him that loved us, and washed us from our sins in his own blood—to him be glory and dominion forever and ever, Amen.*”

The life and death of Emilia are replete with impressive instructions. The writer cannot forbear hinting a few particulars.

1st. The vanity of trusting to any external personal qualifications or circumstances to make us happy. Emilia shone in all these. Naturally bright in her intellects—refined in her taste and sentiments—easy in her deportment—reputable every way—and well endowed with the conveniences and even elegancies of life, it seemed as if, she had nothing further to desire: But what of all these things? could they impart the rich boon of satisfaction? *Surely no* An alloy and disappointment attended every attempt to fill with joy her immortal spirit. Every scene of fashionable amusement; however refined; carried this alloy with it, and ended in mortification. When most gratified she was most deceived and ultimately disappointed proportionably. But still, no disappointment dissuaded her from the pursuit. Her taste for worldly pleasure remaining lively, gave a spring to

new, and as fruitless attempts to obtain it, in ceaseless rotation.

Now is not this the real state of all persons who depend upon their superior endowments and circumstances to make them happy?—*Certainly it is.* It is said of the Idolater* “*He feedeth on ashes.*” So does the idolizer of himself or the world. For the natural appetite to crave ashes, proves it disordered—while this disorder continues, let the person attempt ever so often to satisfy his cravings by receiving ashes, instead of food, he neither is satisfied nor refreshed—the consequences are his nature decays and his disappointment encreases. So in a moral view, to crave this world supremely proves our moral taste disordered; while this disorder continues, let us actually receive the good things of the world in their profusion, and with the most enlarged capacities to enjoy them, *still we do but feed on ashes*: our souls find out the deceit, and mortification ensues. If therefore the most flattering abilities and circumstances terminate thus—we must be convinced of the vanity of trusting to any of these things to give us felicity.

2. We are taught the danger which accompanies the possession of those superior gifts of nature and providence. They give their possessors an extended opportunity for indulgence—indulgence stupifies and hardens the heart, and leads on to the most astonishing temerity and presumption. Emilia, filled with her own consequence and the scenes of worldly amusement which invited her could not attend to so serious a subject as religion. Real piety in its angel form of *meekness and humility*, casts a check upon worldly pleasures. Emilia hated

* Isaiah xlv. 20.

this check—it seemed to reprove her in her innocent gratifications ; and she saw *plainly* that people in high life *disregarded it entirely*—excepting a very *few*. Religion therefore and the vast concerns of eternity were rejected from her thoughts. Let sabbaths and the most lucid truths of the gospel be presented to her, as often as they might, she *seriously thought of none of these things*—and presently, when walking on the brink of the grave and endless perdition for months, she could not more readily think of them. Nay, the course she pursued, indicated a determination to disregard all admonitions, and to *put off death*, by appearing totally deaf to all his calls, and engaged in other things. What stupidity ! what presumption ! Yet Emilia acted perfectly upon natural principles, and in unison with thousands. Superior abilities with opportunity for indulgence lead directly to this hardness of heart, and resistance of religion and eternal concerns. Where these unite in the higher walks of life, the restraints and checks of religion are treated with *disdain*, and as fit only for the weak and vulgar—The proud and hard heart can yield to *no caution*, administered by the teachings of God's word, or the admonitions of death. Arguments are *lost* upon these self-wise, elevated spirits. Their cheeks would burn with blushes, to appear as if they regarded the sabbath or piety, or Heaven or Hell, any further than common decency and custom warrant—and when the inexorable summons of death arrests them, they *foolishly turn aside*—bid him *call again*, and so think of something else ! !—How dangerous are elevated, unsanctified gifts.

3. The example before us presents an astonishing display, of the

all-conquering power and grace of God—Consider Emilia in her disposition and habits of life—totally indisposed to reflect upon her future well being—and carrying her resolutions of worldly pleasure to the very confines of death and endless misery—*Who can help shuddering for her fate ! !* But at this awful crisis, that almighty power which raised the Lord Jesus from the dead, and that grace which flows from his atoning blood *reached her*, and saved her with an *eternal salvation*. While Heaven resounds with Alleluias to sovereign grace, for this display of it ; O let christians universally join their feeble voices and swell the praise ! How many when they arrive at the trembling point, in which Emilia began to reflect, *die as they have lived* : and with the rich man lift up their eyes in torment—Their resolution is suffered to continue firm ; resisting with blind and unappalled audacity, the alarm of conscience and the terrors of death, till they *sink, forever to eat of the fruit of their own ways and to be filled with their own devices ! !*—This mere escape of Emilia, while it permits others in like circumstances to look to the same almighty power and grace in their extremity, yet, the multitudes who are left to pass stupid and blind into the quenchless lake, is a terrible admonition to them not to put off the concerns of their souls to this critical moment—Will you bear with me, to urge you to treat yourselves better, and never be so unwise as to think that by *unconcern* you can overcome Omnipotence—out-brave death—or escape misery ! *No*. Treat yourselves better—yield to eternal wisdom—*consider*, embrace the Saviour and be happy.—Finally, The tranquil and joyful state of Emilia's mind after she experienced the pow-

er of religion naturally introduces a question to which *youth of every grade*, and all who are disposed to pursue worldly pleasures, are invited seriously to attend—viz. What there can be in the nature of religion which gave Emilia in her weak debilitated condition *such pure delight and solid satisfaction*, as to enable her to say, that she had enjoyed *more of this*, in two days, than in all her life till that time? —A sickly, decaying state is not a time to enjoy, on natural principles—but a season of languor and universal infelicity. Youth, and health and opportunities for gratification till the age of twenty-two, forms a period in which the most exquisite earthly pleasures may be tasted—Emilia had gone through this latter period previously to her decay, and relished every innocent amusement equally with any one. Now, hear her say on her dying bed, that in *two days* she had enjoyed more pure delight and solid pleasure, than in all her life before, *and then think what there can be in the nature of religion to inspire this? —is religion vain?—Are you pursuing the right road to happiness!!!*

NUNCIO.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

Should you judge that the following account of some late revivals of religion in the State of Vermont, is calculated to edify the people of God, and subserve the interests of Christ's kingdom, you may give it a place in your excellent Magazine.

THE attention to religion, in Vermont, the year past, has been the most general in the north-west part of the state; in the

counties of Addison, Chittenden and Franklin: other parts of the state, however, have been considerably favored with revivals. In these three counties, there are a number of wealthy, flourishing towns, but many of the settlements are in their infancy. There have been no very great revivals of religion in these counties since their first settlement; consequently they have but few Christians, churches, or houses of divine worship. The moral state of the inhabitants previous to the late religious attention, was similar to that in other new-settlements, where they do not enjoy the stated means of grace. There were a few excellent pious people scattered through the country, but the great body of the inhabitants were inattentive to the great concerns of eternity.

God has been preparing the way for this revival of religion, for many years. Missionaries and some stationary ministers, who have preached in this country, have not labored in vain; they have sowed the field which now produces a rich harvest. It is not uncommon to hear the converts of the last year, date their convictions to sermons, which they heard delivered years ago. Most of the preachers of the gospel, who have travelled through these counties, are cited by the people, as instruments of awakening some sinners. The progression of the work has been uncommonly gradual. It can only be said of the ministers who have preached in this field of labors the last year, that other men have labored, and they have entered into their labors.

In the summer of the year 1800, sinners began, in some places in this country, to make more than common enquiry about the things of religion; particularly in the

towns of Essex and New-Haven. From that time serious inquiries respecting religion become more frequent and earnest ; and the people of God were more given to prayer and other duties of religion ; and there were frequently some hopeful conversions. The prospects continued favorable ; and in the spring of the year 1801, the blessed work spread with light and power. Many sinners have been convicted of their lost state, and many it is believed, have come to a saving close with Christ.

The attention has been remarkable for its apparent genuineness. No irregularities, I think, can justly be charged upon it. Sinners under awakening have been convinced of their danger, of the divine retribution, and of their lost state by nature. They have complained much of stubbornness of heart, and sometimes shown the most dreadful enmity against God and the plan of salvation. When converted, they have spoken much of their sins against God, have appeared to loath themselves as sinners. A holy God, law and government, and all the great truths of the gospel have been exceedingly pleasant to their souls. At times they have been astonished at the method of salvation through a Saviour. God's works and ways have appeared new to them ; they would say sometimes, I am in a new world ; I can see the glory of God stamped upon the whole of creation. The Bible also appeared new to them ; and by their attention to it, one would think, they thought every line of it was worth a mountain of gold. All have not been brought to Christ with equal clearness ; there has been a great difference in this respect. Some have been under clouds, and gained evidence of their good estate

by degrees ; others have been admitted to broad day light at once, or seen Christ to be the desire of their souls.

The revivals in those counties have not been so general among the people, as they have been in some parts of our land, within a few years. That the reader may form a just idea of the extensiveness of the late revival, an account shall be given of all the Congregational churches in the three counties mentioned, and of the additions made to them the last year. The church in Cornwall consists of 132 members, 18 have been added within one year ; the Rev. Benjamin Wooster is their pastor. The church in Bridport has 63 members ; the Rev. Increase Groves is their minister ; how many have been added to this church of late is not accurately known, they have shared in the late awakening. Middlebury church has 82 members, 53 have been added since the late revival ; Mr. Atwater the President of the new College in that place, preaches for them ; his labors have been hopefully crowned with success. The church in New-Haven has 49 members, 34 have been added since the late revival. Monkton church has 32 members ; the church at Hinsburgh has 13 ; no additions have been made to either of late. Waitsfield church has 30 members, 9 added since the revival ; the Rev. William Salisbury was ordained their minister in October last. The church of Waterbury was organized since the late revival, it now consists of 21 members. The church in Richmond was organized about the same time ; it has fifteen members. Essex church has 44 members, 28 have been added since the late revival. Westford church has been formed since the late re-

vival, it now consists of 34 members. The church in Georgia has 41 members, 22 have been added since the late revival. Swanton church has been formed since the late revival, it has now 25 members. There is a small church in Fairfield of thirteen members, these have mostly been added of late. The church in Williston has been increased much of late. There is another church at Jericho, probably of about 30 members; and another at Cambridge of about the same number. The Rev. Ebenezer Kingsbury is pastor of the church at Jericho. There are two churches more in the southwest part of Addison county, but their numbers are small. There are no other regular Congregational churches in these three counties.

In the late additions to these churches, some have been added who were old professors, but the number of young converts who have not yet made a public profession of their faith, is great. Probably, therefore, one may form nearly a true estimate of the late revival, by the numbers added to the various churches. In some other parts of these counties, there has been a gentle effusion of the Holy Spirit, and numbers of people hopefully converted.

In the southern parts of the state there have been some revival. Middletown, Poultney, and some other towns in that vicinity, have experienced pleasant days, in respect to the Redeemer's kingdom. Also on the east side of the Green Mountain has been a powerful work of grace in some towns; particularly in Barnard, where about one hundred souls have been added to the Congregational church, and some with other denominations. Brookfield, under the preaching of

the Rev. Mr. Lyman has had a refreshing shower, and some towns in that vicinity have been considerably awakened. On the whole the cloud of divine mercy has stood over Vermont, this year; at least there have been some small ones well stored with divine grace, whose contents have been poured down upon the hearts of men.

Notwithstanding these revivals in some parts of the state, the great body of the towns through that vast country have remained unmoved. There is a great field opened to the northward for missionary labors. May Zion pray, that the great Lord of the harvest would send forth his laborers.

JEDIDIAH BUSHNELL.

February 16, 1802.

N. B. The above account is brought down to the end of the year 1801, since which the Editors have heard of several other places in which a particular seriousness is begun.

Remarks on 11. Kings vi. 16.

IN the 11. Kings vi. 16. we read: Fear not; for they that be with us are more than they that be with them.

THESE words, though uttered by Elisha with particular reference to himself and servant when surrounded by the Syrians who sought his life, have led my thoughts to that division which exists between intelligent beings as holy and sinful, and to the strength, cause and prospects of the sinner, and the strength, cause and prospects of the faint: Every child of God may encourage his fellow-faint, when desponding in view of the dangers of the times, with the words of the prophet; Fear not; for they that be with us are more than they that be with them.

The whole intelligent universe is divided into two opposing parties. There is the kingdom of darkness and the kingdom of light, or of sin and holiness.

Let us first consider the strength of the sinner. The wicked man is not alone; there are multitudes, who lend him their aid. All impenitent sinners on earth espouse his cause in opposition to the saint and the kingdom to which he belongs. There are no neutrals, no idle spectators. He that gathereth not with Christ scattereth abroad. And what an army of wicked men is now on the stage, who lend their power, their wisdom, their influence and wealth to support the cause of error and sin! The infidel, the scoffer and sensualist can bring their thousands to the field. They are found in every quarter of the world, amongst gospelized and heathen nations. It is probably the case that the far greater part of mankind with respect to numbers, abilities, science, authority and riches contribute to the support of the sinner's cause directly or indirectly.

The departed spirits of all who died in their sins declare for the wicked man. By changing worlds they have not changed their feelings and become subjects of another kingdom. They have only renewed the oath of allegiance and sworn eternal fidelity to the kingdom of unrighteousness. What a vast company is formed by all the wicked who have lived and died since the world began!

The fallen angels are in league with the sinner; that great company of once holy, happy and exalted beings, who revolted from God and are reserved unto judgment. They are using their influence to blind sinners to their state and character, to ruin the saint and de-

stroy Christ's kingdom. They present temptations and employ their seducing arts to lead astray and destroy the soul. These evil spirits too often succeed in their attacks upon the Christian for his honor and peace.

At the head of this numerous army stands satan, their leader, He was the first in the rebellion of heaven and the instigator of man's rebellion on earth. He is the most able and active supporter of the kingdom of darkness. The scriptures represent him as the adversary of saints and as a roaring lion going about seeking whom he may devour. This prince of the infernal kingdom is most crafty in his schemes and most violent and successful in his attacks of any fallen creature. The same spirit pervades this whole mass of wicked beings whether on earth or in hell. They are united in their desires and object. It would rejoice their hearts to destroy the saint, overturn the kingdom of Christ and dethrone Jehovah. Notwithstanding their desires, their expectations and great exertions they will not succeed, for there are more that be with the saint than with the sinner. This leads me to observe,

That the saint is befriended by all virtuous and godly men on earth. All the children of God in this world form but one family. They are subjects of the same kingdom and united in the same cause. In this respect, their parentage, their nation, their place of abode and outward circumstances make no difference. Whether in honor or obscurity, in affluence or poverty, in the eastern or western continent, they possess the same spirit and support, the same kingdom. All Christians are bound together in love and daily meet at one spot, the throne of divine grace. Eve-

ry faint is forwarding the glorious work and is encouraging and assisting all his fellow-saints by his example and his prayers.

The saints in heaven are amongst the friends of the good man ; even all the ancient worthies and the eminent Christians since the days of Christ, that have fallen asleep. Though gone from earth they have not forsaken the cause, nor is their attachment to it in the least diminished, but greatly strengthened. To those who had espoused the cause of Christianity Paul writes in the following manner, *Ye are come to the general assembly and church of the first born, which are written in heaven and to the spirits of just men made perfect.* Saints in heaven and saints on earth form but one body and have but one interest.

The angels that maintained their integrity and now dwell with God are one in temper and aim with the believer. *They are ministering spirits, sent forth to minister for them who shall be heirs of salvation.* They are commissioned to protect, support and guide the children of heaven through the world ; to save them from the temptations of Satan and bring them safely to glory. Saints are said to have come *unto mount Zion and to an innumerable company of angels.* Michael, the archangel ; the seraphim, the cherubim and all lower orders of those shining beings are on the side of the saint.

In addition to all these forces, there is Christ the Son of God, who leads them forth and fights the battles of the Christian as the captain of his salvation. He has established his kingdom on a firm foundation and will ever maintain it, since he has wisdom to plan and power to execute. God the Father and Spirit, as well as the Son are engaged in the same cause. Ir-

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resistible might, infinite wisdom and every divine attribute are employed in building up the kingdom of holiness. That God, whose counsel standeth and who doth all his pleasure ; from whom Satan and all his subjects derive their power and wisdom ; that God, who can restrain any of his creatures within what bounds he sees best ; who can make the evil designs of the wicked productive of good and destroy his adversaries with the breath of his mouth ; *this* being is engaged for the defence, the welfare and final triumph of the saint.

Here we behold all the intelligent beings in the universe forming two vast hosts, Satan at the head of one and God the Redeemer at the head of the other. Several important inferences may be drawn from the above statement.

1st. It is an honorable thing to be Christians. Good men are connected with the most respectable part of mankind and the most worthy and exalted beings in the universe. They are united in the same body with the virtuous and godly on earth and with the patriarchs and all those ancient worthies, who are now in heaven. They become subjects of the same kingdom and members of the same society with the holy angels. Yes, my Christian readers, you are one with Christ, and Jehovah takes you under his peculiar care adopts you into his family and calls you children. How much honor do you derive from your new connections ? When you become acquainted and connected with the first and best families of the land you feel yourselves honored. How much more, when you are connected with all the righteous in ancient and modern times, with those spotless beings who surround the divine throne, with the Lamb, the Son

G g g

of God and the great and holy ruler of the universe ! You need not be ashamed of your connections, for none are so honorable.

2dly. It is dishonorable to be wicked men. Impenitent sinners are of the same society with all the vicious, filthy and profligate wretches that have appeared in the world. They side with such as constitute the off-scouring of our race. Yes, sinners, you are fellow-workers with the infernal spirits, with the angels who turned enemies to God. You are the servants, the soldiers, the subjects and *children of the devil*, who is the prince of darkness and father of lies. Are these connections honorable in your estimation ? Though you disown and despise them, they are the most honorable connections you have formed. You have attached yourselves to their interest and heartily co-operate with them in upholding and promoting the same wicked, wretched cause.— You would not be thought to have formed such dishonorable connections amongst men ; yet you actually form such connections in a spiritual sense much to your disgrace and I fear to your ruin.

3dly. There is safety in being good men. Power, wisdom and goodness are on the side of the Christian. Departed saints and holy angels—the Father, Son and Spirit are all united with the righteous in the same cause—the cause of virtue, truth and religion. The saint will never be disappointed as to his ultimate object. That in which he feels most interested will terminate well. O man of God ! I would envy thee sooner than I would envy the sons of pleasure and fortune, or the princes of the earth with whom there is power and honor : For your cause will prosper and the desire of your

heart will be given you ! Your foes are only dependent creatures ; while your preserver and the defender of the cause of truth is an uncreated, independent and all-sufficient God. The strength of your enemies, therefore, and all the success they meet with in opposing you and the kingdom of light are given them by the Lord, for a display of his perfections, and a trial of your faith. I may address you in the language of the apostle Paul to his Corinthian brethren ; “ All things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present or things to come ; all are yours, and ye are Christ’s ; and Christ is God’s.” Not only mercies and the aids of the divine Spirit are given you in covenant love, but even afflictions, the assaults of Satan and the temptations of the world. These are all designed and ordered by God for your spiritual and best good. If you live a humble, watchful and prayerful life you will be kept by the power of God unto salvation. The assaults of your enemies are like the raging billows of the sea, which are broken at the foot of the stupendous rock against which they dash. The Lord is as a wall, as horses and chariots of fire round about you. Trust in him and fear not the powers of darkness, for they that be with *you* are more than they that be with *them*.

As you see iniquity abounding and the enemies of the cross increasing both in numbers and zeal, perhaps you are alarmed for the interests of Zion. For your consolation, remember that the King of Zion reigneth and that the Judge of all the earth will do right. The cause of truth and religion is defended by the united force of infinite wisdom and might. The

cause of virtue and piety is the cause of God ; who then can oppose it and prosper ? The heathen rage, the people imagine a vain thing ; the kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed. But give not way to despondency.—Christianity will be upheld and finally triumph : For God hath set his king upon his holy hill of Zion, and he will give him the heathen for his inheritance and the uttermost parts of the earth for his possession. Perhaps you may see a mountain of difficulties to prevent the prosperity of Zion and impede the progress of the gospel. But *who art thou O great mountain ? before the divine Zerubbabel thou shalt become a plain.*

4thly. We may infer that to be wicked men is dangerous. All sinners are engaged in a cause which will certainly come to ruin. Satan with all his forces cannot win the victory nor support his kingdom. The conquests he has made will in the end be his overthrow and his empire will tremble and fall. The sad consequences of this catastrophe must be felt by all his subjects. We live in a day when the friends of christianity feel the importance of greater union and more vigorous exertions in defence of the truth and spread of the gospel—a day also in which the enemies of Christ are uniting in the propagation of dangerous error and in the support of the kingdom of darkness—when *the devil has come down, having great wrath, because his time is short.* He brings his millions to the field and is drawing up his forces in battle array for the complete destruction of the followers of Christ. Ye sons of infidelity and wickedness ! Your boldness, your zeal and your

art are great. Your numbers are vast. Many amongst you are famed for their brilliancy of talents, their worldly wisdom, their wealth and power. Your measures of opposition to Christianity have ripened to a system. Your labors have not failed of the desired success. The things of your policy are in a promising train. You soon expect to “crush the wretch,” banish religion from the world and render your victory complete. You already begin to exult and triumph. But “let not him that girdeth on his harness boast himself, as he that putteth it off.” The day is not yours. Your victory is partial, your triumph momentary. Your fortitude, zeal, art and strength will not render you victorious, for God is against you. You are fighting against the Lord of Hosts whose kingdom will stand and whose dominion will have no end. Your schemes will be defeated, your expectations will perish, your cause will be ruined and in its destruction you will be destroyed. Zion’s God liveth and he is on the throne. Therefore the gates of hell will not prevail against her. He will break her enemies with a rod of iron, and dash them to pieces like a potter’s vessel. “Be wise, now, therefore, O ye kings ; be instructed ye judges of the earth,” refrain from your opposition to Christianity, “lest ye be found even to fight against God,” “and ye perish from the way, when his wrath is kindled but a little.”

SHAPHAN.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESS’RS EDITORS,

You have published, from different writers, observations on Heb. v. 7. If you think it not

improper, that further remarks on this passage should be admitted into your Magazine, and do not disapprove of the following, they are at your disposal.

IT is presumed that the key to a right exposition of this text, will be found to be a just idea of that fear, which the apostle here ascribes to our Lord Jesus Christ. *And was heard in that he feared.* In our translation a verb is made use of, *he feared.* In the Greek a substantive. He was heard *for—because of—on account of his fear.* The original word is not *phobos*, the term commonly made use of by the Greeks, to signify a *dread of evil, misery or distress*; but *eulabeia* which signifies *reverence or reverential fear*, that fear of God which the Psalmist tells us, *is clean, enduring forever.* And which comprises in it all true holiness. Accordingly the marginal reading is, *he was heard for his piety.*

These facts naturally lead to the following paraphrase. “Our blessed Saviour, the great High Priest of his Church, in the garden of Gethsemane, when his mind was deeply impressed with a perfect foresight of the dreadful sufferings that were before him, offered up *prayers and supplications*, accompanied with *strong crying and tears* to his Almighty Father, who was infinitely able to deliver him; that, if it were possible, if it were consistent with the highest divine glory in the salvation of sinners, he might be exempted from that bitter death. His human nature, though perfectly holy, shrunk from the thought of such inconceivable sufferings. But yet, amidst this keen anguish which the prospect offered, he did not ask for deliverance *unconditionally*, but expressly on the condition already

mentioned—*O my Father, if this cup may not pass from me, except I drink it, thy will be done—And he was heard*, that is accepted and approved, both in his prayer and submission, for the perfection of his filial fear and piety.”

To this paraphrase I will add a few observations. The impressive sense which our Saviour had in the garden, of his future sufferings, was beyond measure agonizing, as the history of the Evangelists fully evidences. Sufferings, and especially extreme sufferings are dreadful to nature; no less so, to innocent and holy beings, than to the unholy. The desire of avoiding misery, is natural and irresistible in all. None can be willing to suffer, but for valuable considerations. The prayer of our Saviour was excited by a clear prescience of anguish and distress, far exceeding the powers of our conception. At the same time he knew the infinite gain to the universe, which those sufferings would effect. If all this good could not be obtained by other means, he freely submitted to sustain the tremendous load himself. This entire submission to his heavenly Father, amidst a prayer for deliverance, excited by the agonies of his holy soul was the highest act of his obedience, and most decidedly proved its absolute perfection. It gave an additional value and lustre to all that he did as Mediator. For this as the final act, he was heard and accepted of his Father, and secured in the endless enjoyment of all the infinitely great and glorious rewards of his sufferings.

The preceding view of the text may not be free from objection; but it is believed not to be liable to several, which lie against other constructions, which have been adopted.

L. T.

MESS'RS EDITORS,

YOU will please publish in your Magazine the following letter, should you judge it useful to those under affliction, or in any degree contributing to the glory of God.

DEAR FRIENDS,

YESTERDAY, we heard the melancholy tidings of the death of your daughter, Mrs. —. If the compassion of friends can afford the shadow of consolation, you have my tenderest sympathy. You have, also, my ardent prayers to heaven, for divine support to be given to yourselves, and family; and very especially to the surviving husband, the friend of whose youth, the soother of whose sorrows, and the companion of whose happiest days, is now no more. Our only consolation, in trials, like yours, when friends can only drop an unavailing tear, is the righteous sovereignty of God and his covenant mercy to the faithful. "The cup which our heavenly Father giveth us, shall we not drink?" God is now saying to you, by the voice of his providence,—Son, daughter, lovest thou me, more than this child? May your hearts, by faith, reply, Lord thou knowest all things: thou knowest that I love thee; and that, at the command of thy righteous sovereignty, I can give up my child, my nearest friends, yea my own life also. May God's will be your will; May afflictions teach you to know no desire, but the Lord's pleasure. You will say, perhaps,—*"My spirit is willing"* and resigned *"but the flesh is weak."* Be it so: yet it is written *"My grace is sufficient for thee."* *"I will never leave thee, nor forsake thee."*

Perhaps you have placed too

great an affection on your beloved child. If so;—God has now removed her to teach you, that your trust, and dependence, and love must be supremely fixed on that heavenly friend, who will never fail. Thus may the rod of God, be to you as the rod of Aaron, blossoming with divine blessings, and bringing forth holy and heavenly fruit.—Truly our heavenly Father can make our bitterest afflictions to become the richest mercies. He hath promised that *"all things shall work together for good, to them who love God."* Happy would it be for us, if we could learn to depend *more* on heaven and *less* upon the earth. Happy would it be for us, if we would learn to take up the cross, and follow Christ. The cross is the way to the crown. Our Saviour hath travelled in this path, and hath left behind him this lesson for all his children, *"If ye will be my disciples, ye must take up the cross and follow me."*

To a Christian, the bitterness of the cup of sorrow must be greatly sweetened by the consideration, that the friend of sinners has taken it before us, and has given us a command to do as he hath done. The greater our trials are, the pleasanter will be the heavenly rest of the faithful at last. Let us, then, do our duty, and trust in God. He has not suffered all this to befall you by chance. It is the ordering of infinite wisdom. The exact time, and manner, and circumstances of her death were all decreed by a holy, benevolent and righteous Sovereign. Surely this must be a consolation to a child of God. Could you now see, as you will hereafter know, if you are found among the faithful, you will rejoice that every thing has been ordered as it hath taken place. You

will not wish that a single circumstance had varied, in all the trials, which your heavenly Father hath appointed you.

Believing, now, his infinite wisdom, and goodness, shew forth the spirit of a dutiful, and childlike resignation. If *need be*, we are afflicted. God sees *when* it is needful, and *what* is needful. "What he does, we know not now; but we shall know hereafter." Leave all things therefore to his holy guidance, look to him for support; and while every affliction serves to break a link of that chain, which confines our affections to the creature, let us so improve our trials, that they may advance us nearer to that world, where sorrow and mourning shall forever cease. The scriptures give many intimations, that faithful souls will see and know each other in heaven. What a joyous consideration is this? How ought it to animate you, and the family, and the surviving husband of the dear deceased, to wait, with faith, and patience, for that day, when you hope to see your friend, in a better world, and renew your affection, with heavenly purity, and without the most distant fear of a second separation. Oh my friends! what comfort is there in religion. Religious consolations are never more precious, than in time of earthly sorrows. They are never more ready for our support, than when we most need them. Afflictions are precious seasons for the faithful. They ripen our graces, they increase our joys, they advance us heaven-ward, they prepare us to taste the sweets of piety, and mature us for the service of that God, "in whose presence is fulness of joy." I hear that your daughter left two little children behind her, when she died. Precious remembrances of the dear

deceased? They must be a comfort to you, in the absence of their mother. They must be doubly dear to their surviving parent, under his present weight of sorrow. May God spare the little lambs to grow up and be blessings to you on earth. May they, one day heighten the joy of your interview in heaven, and be found among the Saviour's jewels.

N. B. To-morrow begins a New-Year. It opens with mourning, but may it close with joy abundantly proportioned to your present sorrows.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

In your Magazine some observations have been made respecting the usefulness of what is termed conference meetings. The inclosed are answers to several questions which were put at such meetings. The question was given at one meeting to be answered the next, in writing or *viva voce*. Those I send you were written by a young woman of eighteen who had become a hopeful subject of efficacious grace. Possibly they may be thought to be only a summary extracted from some writer on the subjects. Should this appear to be the case, I think a considerable degree of ingenuity is discovered in condensing the subject into so small a compass. But as there are answers to several other questions written by the same hand, some of which I know are original, and as I do not recollect any such phraseology in any of my reading, I fully believe that they are not extracts but original compositions on

the subjects. They are submitted to your judgment. Yours,
ALANSON.

Question. What is it to see sin as sin?

To see sin as sin, we must see that it is an infinite evil—contrary to a holy God, and an enemy to all his glorious attributes. Sin is contrary to the law of God and the good of our own souls. It strikes at the nature and being of God—it sets us dreadfully distant from a conformity to, and delight in the glorious perfections of God. It is vile and odious as against the infinite grace and mercy of God in Jesus Christ—To see the horrid nature of sin let us view the sufferings of our Saviour, when sin was imputed to him—He hung—bled and expired on the cross.

Question. What is the condition of those that are out of Christ?

Those that are out of Christ are in a very deplorable state. Every moment in danger of death—are unprepared for eternity, and at an awful uncertainty of what will become of them forever—They have no respect to the glory of God in any of their performances, but are continually going off from God—at enmity with him—loving sin and hating holiness. They are exposed to the dreadful penalties of the divine law—and to have the wrath of almighty God burst forth in fury upon them, and sink them into the regions of everlasting despair, there to spend an awful eternity with the damned in hell.

Question. What should we desire to go to heaven for?

That we may be perfectly holy, and perfectly exercised in the holy employments of the heavenly

world, in praising and glorifying God, in loving, admiring, and adoring him to eternity. Also that our souls may be perfectly freed from all sin, and perfectly conformed to God, and a full enjoyment of him—that we may there join the angelic host in admiring and adoring, the infinite beauty, love and condescension of our glorious Redeemer, viewing of him with everlasting surprise and admiration, as an object ever new, and infinitely entertaining, throughout a boundless eternity.

Religious Intelligence.

ORDINATION.

On Wednesday April 21st, the Rev. *Josiah B. Andrews* was ordained to the pastoral care of the second Church and Society in Killingworth. The Rev *Joseph Washburn* of Farmington made the introductory prayer; the Rev. *Abel Flint*, of Hartford preached the Sermon, from Acts xxviii. 31.—The Rev. *Thomas W. Bray* of North-Guilford made the consecrating prayer; the Rev. *Cyprian Strong*, of Chatham gave the charge; the Rev. *David Selden* of Middle-Haddam gave the Right hand of Fellowship; and the Rev. *Nathan Perkins*, D. D. of West-Hartford, made the concluding prayer.

MISSIONARIES.

The Rev. *Solomon Morgan* lately returned from a mission of a few weeks to the northern part of Vermont.

The Rev. *Alexander Gillet* is about to enter on a mission to the same settlements.

POETRY.

COMMUNICATED AS ORIGINAL.

The Birth and Kingdom of Christ.—
 Luke ii. 9—14. Ma. ix. 6, 7.

LO! Jesus comes, with men to dwell,
 To save a world, from sin & hell;
 Th' angelic hosts their God attend,
 And with him from his throne descend.
 The enraptured Seraph speeds his way,
 To where the flocks in Bethlem stray,
 While glories bright around them blaze,
 And fill the shepherds with amaze.
 Fear not, saith he, for lo! I bring
 The joyful tidings of your King!
 Tidings of joy, to latest time,
 To every land, and every clime.
 To you is born, the heavens record,
 A Saviour, who is Christ the Lord;
 And this the pledge to you assign'd,
 The babe in Bethlem you shall find,
 In swaddling clothes, behold him drest,
 And lowly in a manger rest.

The signal given, the theme divine,
 The angelic hosts the herald join,
 In heavenly strains, begin the song,
 And notes sublime the praise prolong.
 Glory to God, in realms above,
 His wisdom vast, immense his love!
 On earth let heavenly peace prevail,—
 Good will to mortals never fail.

Behold the saints, in glad amaze,
 Respond the notes, which angels raise.
 To us, to us, a child is born,
 All hail the day! th' auspicious morn!
 To us, to us, a Son is given,
 The Son of God, the Heir of Heaven!
 With him the government accords,
 Great King of Kings, & Lord of Lords!
 Seraphs must own his sovereign sway,
 And all the hosts of heaven obey;
 To him must earth submissive lie,
 And every creature bow the knee.
 Let heaven and earth with joy proclaim,
 His wondrous, his adored name!
 Great Counsellor! whose plans of old,
 His wisdom, grace, and truth unfold:
 The mighty God! the God above!
 The source of being, life, and love!
 At his command, the beauteous frame
 Of worlds immense, from nothing came.
 To him belongs the throne of heaven,
 To him be power and glory given:
 The Prince of Peace, to whom pertain
 Dominion and the right to reign.

His government shall peace extend,
 And bless the earth's remotest end;
 His praise be sung, in climes unknown,
 And distant realms his empire own;
 His kingdom spread thro' every land,
 And thro' eternal ages stand!

TROPHIMUS.

The New Jerusalem,

BORNE by the Spirit to a mountain's
 height,
 Where boundless space lay stretch'd be-
 fore the sight,
 Fair in my view the heavenly Salem
 stood,
 Array'd in beauty like the Bride of God.
 Her form was square—a wall of jas-
 per rose,
 To guard her subjects from external foes,
 Around her, gates of pearl in splendor
 shone,
 And her light mock'd the radiance of
 the sun.
 Beneath her, glowing streets lay stretch'd
 immense,
 And pav'd with gold, reflected light
 intense,
 On every side the purest gems were
 found,
 And dazzling diamonds sparkled on
 the ground.
 Before the throne seven lamps refulgent
 glow'd,
 And from the midst a living fountain
 flow'd.
 There cloth'd in white the great As-
 sembly stood,
 And shouted praises to the Lamb of
 God,
 Crowns of pure gold their radiant
 heads adorn,
 And palms of triumph in their hands
 are borne.
 High in the midst, and circling round
 the Throne,
 "All life, all soul," four living crea-
 tures shone;
 Around, the Saints their ceaseless an-
 them's sang,
 And God's almighty voice thro' heav-
 en's broad concave rung.
 There no pale moon appeared to cheer
 the night,
 By day no sun disclos'd his feeble light;
 But great Messiah lent his glowing ray,
 And God's own glory spread eternal day.

Donations to the Missionary Society of Connecticut.

From a Friend of Missions,

5 Dollars.